

Middle East Crisis: Re-Assertive Nationalism or War

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Abstract

The Middle East, a region of several conflicts, diplomatic intrigues and problematic peace engagement, is terror thriving enclave, where the Islamic states, who sees the discontent and weighing down as due to the intimidating outside influences. Thereby, aware that Al Qaeda has outlived its usefulness; that most Arab states are overwhelmed, dominated and suppressed by Israel; that Arab-Spring was meant to do away with Monarchism to Western democracy; that foreign policy of the Middle East were never theirs; that the economy are determined from outside; and aware that in no distance time the region might be a pro-Western sphere. Poised by this hocus-pocus demisfyism, the Islamic Jihadist terrorist is revealed to re-assert nationalism and course towards reclaiming the Middle East. This study, situated on political conflict theory, utilizes secondary data and analytical approach. The study notes that in re-asserting common consciousness that the west and its allies within must be tackled. The study observed that terrorism, a severe mechanism, has become the fastest bait to expressing pains. It revealed the negative actions of the Jihadist in reclaiming their land and prosperity. The study suggests that orderliness in conflict, a possible panacea to the Middle East conflicts be adopted since conflict is inevitable.

Keywords: Conflict, terrorism, Islamic states, nationalism, diplomatic intrigues and interventionist

Introduction

Arguably, the consciousness of oneness, common belief, common identity, common language and common feelings among people are some of the basic attributes of what informed the ideas of nationalism. Although, in recent times, this ideals has not only been broken or destroyed but had been tenaciously overtaken by the impediments of several factors, ranging from the drive for wealth and riches with the enthronement of impoverishment on the common masses; the growth of technology and the sourcing for new markets; the antics of neo-democracy and the possible re-colonization of states and; the effects of globalization and climate change among others, which to some extents, have become a new paradigm in the international politics and governance of states.

Nationalism and nationalist drive, though, in the old were said to be subtle to some extent while in some, it was rebellious, violent affront and/or approach against the masters. It was a great movement that actually saw to the end of great empires like the Roman, Byzantine, British, Persia and Ottoman empires among others. It possibly helped also to vanquish great powers after the Westphalia treaty of 1648. Nationalism struggle also took the dimension of non-violent approach to freedom in some regions of the world, just as it also led to the fragmentation of several nation states that are today joined by the commonwealth of their common courses. Such not different in the Arab world, which had for long felt depressed, oppressed and depraved and suddenly realized the depreciating values of its region to re-assert its common identity, feelings and culture among others in trying to reclaim its existence.

However, the Middle East unlike Africa, South America and Eastern Europe is seen as the centre of world politics and politicking in recent time owing to its geography, resource hub, economic centrality and being the most tensed region of the world, to which several conflicts, diplomatic intrigues and power struggles has rendered the region and her youths restive. This region, with long years of conflict records in the presence of western influence and dominance could be said to know no peace as long as the interest of the former refuses to change, reduced and/or withdrawn.

The West's consistent interference in the governance of the region away from the initial economic control was very glaring and lightened like a wild fire since 2011 with the zealous spread of neo-democracy which might have sent a dangerous signal to the indigenes and occupants of Middle East that neo-democracy, globalization and western technology if completely accepted means that their fate had been sealed and seceded to the new colonization projects of the West. Hence, the probable re-thoughts of the emerging new order of the Islamic States terrorism to querying such western driven agendas in Middle East are not far-fetched.

The Islamic States terrorists probably while querying the drastic weighing down of the Middle East power of bargain as due to the intimidating influence and power of the West on their region's politics and government, also admittedly argued that Al Qaeda and other militant groups has outlived their usefulness; coupled with the

domineering and suppressing presence of Israel; and to the obvious fact that the Middle East economy are being determined from outside the region among others, thus, sees terrorism as the fastest means of being heard. Terrorism, a violent means used to creating fear for political, religious and ideological reasons also provokes consciousness while evoking certain feelings of sympathy and revulsion. A fact that seemly suggest that if nothing is urgently done by the Arabs, that the region might be heading towards a rebirth as it might be overtaken by new colonization, new religion, new socialization and new culture. Thus, this informs the need for them to either re-assert their nationalism or probably if possible, fight the course of reclaiming their land, resources, wealth and independence from the West as their ultimate goal.

Premised on this, the study evaluates the international dimension of the Middle East problems hinged on the stated theories, the role of Arab springs acting as an eye-opener, the emergent of the Islamic states of Iraq Sunni terrorism course and or the process of re-asserting Arabs nationalism in the Middle East against the western influence and the necessary implications on the politics of the region in relation to the outside world.

The Middle East and the West: The International Dimensions of the Problem

Interestingly, scholars had come to accept the contention that Middle East is not a country, not a continent, has no set border, but a land east of Europe, North-East of Africa, West of India and China. That is, the land whose heart stretches from Egypt in the North East of Africa to the countries of South Western Asia and East of Europe. It is the land in the middle of Asia, Africa and Europe with a well of over 98% Arab dominance (Mahan, 1902).

The West itself, that is, European and American continents are central to the politics of Middle East. This has become their most values strategic importance in the world politics. The relationship between both had created a huge political intrigues, hiccups, problems and unsettled diplomatic interactions that had greatly affected the world politics and government (Sloan, 2006). The dynamism of this problematic hiccups had consistently and continually kept the world political actors, economist and risk takers among others in a constant motion, dialogue and debates of what peace in the Middle East meant to all, especially in the period where according to Brooke and Amy (2009), the international political economist are raising questions on the issues of globalization, trade liberalization, investment opportunities, markets capitalization, human capital friendly and sustainable democracy that could aid opening up of states, regions and the global society, to which the Middle East are dwarf of, thereby leaving much to be desired in terms of stability and relative peace.

Although, the early contact contrast the period of colonization and independence as war of empireonic occupation and issues of the Eastern questions among others was settled in 1929 and thereafter. According to Karsh (2000), what had helped the issues to linger on was the subsisting interest of the West in the Middle East, which might have contributed to arouse the spate of tension and volatile nature of the region; a course that has been severally challenged with waves of nationalism struggle. These, precipitated by the role of Britain in the 1940s, France and United States in the period leading to cold war and thereafter, to this day have not helped matters in the region (Stockton, 2011). It is imperative therefore to note that right from the period of economic determinacy and conflict of alliance, that there has been a long existing feud in the Middle East between the West and the Arab world. A quarrel that Pan-Arabism had adopted to eliminate the trace of western imperialism (Karsh, 2000). This study thus, not surprise in the words of Al-Mukarramah (2001), that scholars are even confused as to what could be the subtle way of ameliorating this great threat, great hates, great disagreement and unsettled political and economic clandestinitism of the actors that the world is witnessing today in that region.

Thus, to explore while exposing this perpetual intrigues, one should equally bear in mind that where democracy and the rule of law are absent or have been stunted, as existed in many states of the Middle East, that natural groups do not learn to trust democracy or work peacefully with one another, which might in this respect be due to the kind of maneuvers in the region recently.

Evidence available has revealed that the United States interest in the Middle East is prime. It also informed how all the other European States' interest has been sub-zoomed into the American interest. These states like Britain, France, Japan and others are meant to key-in towards maintaining their perpetual alliance with the former while exploring the region.

Exceptions was however, seen in the period preceding the cold war era as postulated by Magnus (2006), that the politics of Middle East assumed different dimension when oil was discovered in the arid desert at the period prior to the struggle for independence in the 1930s and 1950s respectively, but the proper harnessing was in the 1970s upwards, to which since then, the region knew no peace. Supporting this contention, Karsh (2000) aptly revealed that the United States is the top consumer of energy in the world. And back then in 1970s, the United States needed sources on where to find its energy. The Middle East such as Saudi Arabia and the UAE had the oil at the time. These two countries were also oil producing states and part of the Southern Nations. The U.S in turn wanted to do business with these people whether they wanted or not. Thereby, agreeing with the assertion of Pipes (2015), that since the World War II, that the Persian Gulf region had been proclaimed to be the national interest of the United States due to oil deposit and proven oil reserves.

In the same continuum, Benji (2012), also argued that the U.S. involvement in the Middle East oil business

in the 20th century was because of the industrial requirement, and because the Middle East oil, especially around the Persian Gulf was very cheap to extract and also said to have an area which had for millions of years been covered by shallow ocean, which made the area to be rich in oil. Weighing this fact, Benji (2012), went on to reiterate that the U.S interest in the Middle East did not only projects its entire interest but it also double in protecting the interest of its allies such as Britain, France, Japan and all other European nations that chat its course of capitalism – democracy away from the outdated monarchy-sit-tight rules in the Middle East either in war or peace.

However, against the U.S making its intension known in the period of cold war, the rivalry with the USSR in the region also took centre stage. Shlaim (1996), in this respect noted that the western powers in exploring the Middle East did not only divide the indigenous people but created a great rivalry among themselves to which the Arab States sheepishly followed without questioning. This feature that did not only account for the interest and rivalry that it has evoked but for the whole of 20th century, the Middle East was at their separately avowed geopolitical-strategic importance with its oil reserves being fingered. He further contended that the western powers involvement was not a unique feature but one that affects in varying degrees all regions of the world. What distinguished the Middle East from the rest are the intensity, pervasiveness and profound impact of this rate of involvement. That is to say that the Middle East was terribly caught up in the western powers rivalries and so much penetrated that the action of the actors started to affect them, inspired them and nurtured them into violent projections.

Moreover, in a separate continuum, Stockton (2011), argued that apart from the western powers interest in the Middle East, that their continual support, sponsor and protection of the Israeli statehood and economic interest has also pitched them against the indigenous people of Middle East, thereby subjugating the people and their wealth into a perpetual suppression and depravity. An intent that Shlaim (1996), did not only frowned at but sees the effect as due to the interest of the western powers in the Middle East, and the treatment and declaration of Israel as the Most Favoured Nation (MFN) over the Arab nations, which indeed ignites and intensified the crisis between Israel and the Arabs. The Arab states are noted to have subscribed to the ideal of Arab unity but in practice inter-Arab relations are characterized more by conflicts than co-operation, thereby making Israel to be widely held to be one of the few solid pillars propping up Arab unity. This is because the Arabs seems to largely agree and united in opposing Israel and her allies, but at the operational level, they are deeply divided within themselves, thereby helping to increase the western interest aggregations against their overall weakness. In admitting to this contention, Pipes (2003) aptly revealed that there is foreign direct control of the economy of the Middle East from outside due to the level of instability and incoherency among the Arabs.

To attest to the western powers interest in the Middle East, Paul (2012), in exposing further the U.S. motives in the Gulf noted that the U.S. foreign policy – economically in the Middle East does not make them (U.S) safer, but it is a clear indication that the U.S involvement in foreign territories such as the Middle East is evidence of America's imperialistic foreign policy ideology. Meaning that, using the search for oil money and quest for the exploration could have been the U.S and its ally's ploy to finger several of the states of the Middle East regions directly or indirectly. This, also suggestively agreed with the U.S – three cold war doctrines (the Truman Doctrine, the Eisenhower Doctrine and Nixon Doctrine) that was used to formulate the charter doctrine, which states inter alia: 'the U.S would use military force if necessary to defend its national interest in the Persian Gulf region. A maneuver that has not only set the Arabs against the West since then, but had also aroused and inspired the people of Middle East, especially the youths to chart a new course of Islamic radicalism and terrorism towards eliminating the western imperialists.

Away from these contentious issues, the investigation presupposes to mean that there are several other issues informing the current trend in the Arab – Middle East politics. On one hand is the level of dislocation, distortion, decimation, denial and deprivations, to which the inhabitants had accused the West of betraying the trust, thereby prompting their desires to take what rightfully belongs to them – the oil and wealth of Middle East at all cost. While, the other being the re-igniting of the Pan-Arabism ideology that is directly linked to Arab nationalism. A movement trying to reclaim lands while clearing the area of anything western imperialism on the context of re-asserting their common believe, common feelings and common ideals – nationalism, being proclaimed with the help of religious dogmatism.

The Theoretical Argument

The objective of this paper is to discuss the complex nature of the current trends of event in the Middle East, that is, the sudden appearance of the Islamic States of Iraq Sunni and Al sham (ISIS) against the elites and western powers. The questioning of the latter's long occupation of the Middle East and the long appropriations of the wealth vis-à-vis the ongoing conflict in the broad contexts of conceptual and theoretical postulations. The focus is, therefore, to probe whether the current events in the Middle East is a course of people trying to reclaim their homeland and its abundant wealth from the Western imperialists presumed second – colonization (using Neo-democracy) or a case of re-assertive nationalism hidden under religious totem of Islamic radicalism and or

perhaps both combined to fight the common enemy and its allies – the Western imperialist. In the light of this, two theories are examined:

Theory of Political Conflict

Political Conflict Theory is examined on the ground of the ongoing crisis in Middle East. Conflict, according to Boulding (1962) is an activity that is found almost everywhere in the world of man. Amongst all the categories of conflicts, political conflict seems to be most devastating and destructive, both in idea and actions. Dahl (1987) asserted that conflicts arise as a result of many factors, including struggle for power and privileges, and differences in social status. Such social status as economics class, income, wealth, position and occupation counts. In essence, conflict is a situation of competition, in which the parties are aware of the incompatibility of future positions.

According to Coser (1967), conflict occurs among individuals, group, organizational interest and states alike. It can lead to clash among actors, resulting to death, owing to its violent nature.

Laue (1990) postulated that conflict is a natural and inevitable part of all human social relationship. It is the escalated, natural competition between two or more parties about scarce resources, power and prestige. Parties in conflict believe they have incompatible goals and their aim is to neutralize, gain advantage over, injure or destroy one another. Conflict is a social phenomenon, and is multi-faceted, very beneficial and also destructive.

To Scimecca (1990), theory of conflict explains human behaviour in terms of self-interest, and the perpetuation of the social order by the organized coercion of certain groups over other groups. He went on to state that although political conflict takes several different forms, which is crucial for understanding social behaviour; like being in positions to control others that is related to the accumulation of wealth, power and status leading to conflicts.

However, to Stragner (1967), conflict is an unfortunate but basic characteristic of human nature. She upheld that conflict leads to violence, which will attract attention where all civil methods fail. Another scholar, Deutsch (1990) argued that conflict can be positive. Thus, he noted that conflict has many positive functions; it prevents stagnation, it stimulates interest and curiosity. It is the medium through which problems can be aired and solution arrived at. It is the root of personal and social change.

In another realm, Banks (1996) contended that conflict is both inevitable and necessary. It is inevitable, because both people and groups have basic needs, expressed in society through competing values, clashing in order to provide the catalyst for development. Without which life is meaningless. He submitted that conflict can be functional, but that its functional benefits can sometimes be accompanied by dysfunctional costs: hostility, rigidity, violence and destruction.

Thus, going by the above contentions, conflicts in the World could be said to be multifaceted; with the frequency and regularity extremely high. Simply because, incompatible goals and over exploitations combined with frustration and deprivation has generated conflicts, to which no region of the world is free of major conflicts as the level of insecurity, instability and chaos are also abnormally high, particularly in the Middle East. Consequently, the examined sequences of cases and events in the area of study showed that several crises had bedevilled the Middle East Region, thereby justifying the adopted theory. It is this emerging situation that helped to ignite conflict in the Middle East today.

Theory of Nationalism

This study also adopts the Theory of Nationalism. It informs and tends to partly dictate the pace of events in the Middle East crisis. The importance of which also partly explains the root of the struggle. Scholars of this school have argued that nationalism arises in response to a condition of society and at a particular stage in its development. To them, Nationalism involves a strong identification of a group of individuals with a political entity defined in national terms, that is, a nation.

To this effect, Gellner (1993) opined that nationalism is centered on collective identities. This includes the sovereignty possessed by the state, the territorial unit, creed of loyalty within the consciousness of the nation in the minds of the people amongst others, which may equally form in part, some of the factors that informed the unique aspirations. In support of this notion, Oldenquist (1997) reiterated that nationalism focuses on the attitude of a member of a nation when they care about their national identity. This is because it is the collectivism of the identities acting as a force that binds them towards common aspiration.

In furtherance to this, Yuval-Davies (1997) posits that nationalism in a wider sense is any complex attitudes, claims and directives for action ascribing fundamental political, moral and cultural values to nation and nationality and deriving obligations from these ascribed values. This means that nationalism varies both in conception of a nation, in the degrees of values and in the scope of the claims and of proscribed obligation. Thus, emphasising nationalism as that which deals with common feelings of the people, common identity amongst the people and the enabling zeal of achieving a particular desire as deemed right within the consciousness of the people. In the same manner, Coleman (1965) aptly noted that nationalism is the consciousness of belonging to a

nation or a nationality; for the inspiration and aspiration goes between desires, as manifest in sentiment and activity, which helps to maximize its political autonomy.

Premised on this ongoing crisis in the Middle East as occasioned by the Pan-Arab Islamic States of Iraq Sunni ethnic group and others, to which antagonism against the West, some Arab elites and pro-western friendly nations and people were highly pronounced to the detriment of the society. It is evident that the bond inspiring these various actions and movement is the common Arab nationalism.

The actions and activities of these groups however, throw up two basic arguments on whether their actions are in the course of trying to reclaim their land and wealth under the western sphere of influence or that this nationalistic movement are meant to re-assert their nationalism towards upholding their values against the long years of western balkanization, exploitation, distortion, dislocation and destruction of values and so on. In view of these arising problematic issues, the following questions are better posed as against the swollen number of recruitment and volunteers among others, who had joined the struggle: could one vividly accept that these groups are on course to reclaiming, restoring and re-asserting their values in the region against any hindrance, denial, deprivation and abject exploitation? What could have motivated the terrorist in engendering in such actions? Is there any particular passion attached to their present actions or could it be a nationalistic drive and what could have made them to vibrate emotionally? Why have the Sunni people felt that their nationalism is as important as to determine and dictating for the rest of Middle East States? With the already existing division within the Arab world, what is the fate of other ethnic groups like the Kurdish, Shite, the Shia and others who had not keyed into the course of ISIS? Can this struggle and the crisis in the Middle East be both a course of driving away the western powers on one hand and also juxtaposition to re-asserting their nationalistic values on the others? Is the action of the terrorist not a burden by way of negative implication in reclaiming their land, values and properties? Finally, could terrorism as currently been displayed by the ISIS be seen as the fastest bait to expressing pain or a weep-up sentiment of the group under common consciousness to tackling the West.

The Arab Spring and the Paradox of Change

The Arab spring, a political nickname of the western neo-democratic campaign movement in the Middle East, starting from Tunisia, Egypt, Libya, Bahrain, , Oman, Jordan, Saudi Arabia, Yemen and Syria among others in 2011, meant to effect changes on the state of governance between the old sit-tight monarchism or dynastic elites ruler and the youthful Arab-Western educated and enlightened apologists, to which actually, their sponsors are not openly known as the western media only became the chief campaigner and master discussants of the fingered enemies. This allegation however, at the peak of the Libyan crisis and thereafter, made Robert Gates and Marshal Mike Mullen in 2011 to admit that there was never any confirmation, either from Pentagon or agents on the ground or whatsoever to ascertain that Gadhafi was firing at his people from the air and that they were in utter ignorance as to what was happening in Libya. Instead, to the effect that the speculations were noted to have started from the Western Media (Okechukwu, 2012). A contrasting and contradictory scenario that prompted Kevin (2011), to argue that the western press, especially the BBC, CNN and the French media must be commended for helping to set Libya ablaze with the kind of falsehood and information misgivings that they fed their war marshals in the air conditioner offices, who knew nothing and see nothing happening in Libya.

On the other hand, the west, though, inspired by the people, power and at the same time, believing that since democratic change is synonymous to the rising of the masses against a tyrant, that Arab spring, which came overnight displayed a considerable hope for the best to come in the region (Pipes, 2015), without knowing the end product in the long run; whether a positive light or darkest dawn awaits the people as being experienced today. To further strengthen this notion, Busari (2015) states in affirmative that it is evidence that democracy remains elusive and fragile even in the best of circumstances. The Arab states not spared could be seen engulfed in a deadly struggle between the old elites and some version of Islamic radicalism with sectarian irritant, making matters worse where the ruling elites are also an ethnic or religious minority against the course of the former ruling tribes or ethnic groups like the Sunni in Iraq, the Shite and the Kurds among others, who are today being shot out of power directly or indirectly in the region.

Although, agreeing that in the fourth year running that while the spirit of Arab springs still hover over Syria and Yemen, that the darkest days experienced in the above mentioned states as the entire region were pulled into the door of abyss with the entire Levant on fire, that the expected change has snowballed into a new theatre of terrorism. The hope for Arab democracy has been armed-twisted, thereby making it abundantly clear that Arab democracy remains a very distant prospect. To accept this contentions, means that there can never be democracy without democrats; without a modicum of law and order and economic sustenance; without the creation of genuine economic opportunities and social mobility for the largely disenfranchised youths of the region among others, who are currently been threatened with the theatre of terrorism that has betrayed their aspirations.

Against the absence of these few itemized issues, coupled with the gradual demise of Al-Qaeda and other militant groups, to which even some die-hard Al-Qaeda loyalist were recruited and co-opt to fighting the Arab elites in the days of Arab spring as noted in the case of Libya where Muktar Al-Akhdar and others were used by

the west against Mamman Gadhafi at Benghazi, the new fighters, new blood, new hopes for the Arabs felt something is missing that might create gap against the future, hence the need to challenge the West who Cruz live with victory. The paradox of change as projected by the Arab spring initiators within its salient observation and articulation might have further inferred that probably the total acceptance of the ideals of pro-western neo-democracy might have caused the drift. The opposite of the self-imposed doom as anticipated might have otherwise necessitated the new struggle against the west and its allies and possibly felt that the re-asserting of their nationalist values by enthroning total Pan-Arabism against the western world – second colonization are not only the best thing that would have happened to the Arab world, but it will also pave way to their (western powers) retreats if possible.

Seemingly, also as the West might have nurtured and believed that the paradox of change from the sit-tight monarchs and despots to neo-democracy, which is seen as the quickest way of re-colonizing the people, whether by destructive or otherwise in getting rid of the hate enemies of the West could be one of the undoing in the present stage as they were never disarmed, but unfortunately, three or four years later, the same group of people that were used to effect the change had turned the muscle of the guns against the suppliers, sponsors and motivators of the change mantra in the quest and accusation of desecration, distortion, destruction and imperialist discontent in the Middle East. For most of the ISIS fighters are the same that were used to oust the hate regimes and enemies of the West in the Arab world or made otherwise to change their policies overnight as was observed in Jordan, Saudi Arabia, Oman, Bahrain, Qatar and Yemen among others, the only different now is that they spear nobody, not even man, woman and children to their course.

Middle East and Re-Assertive Nationalism

Nationalism, which is the love of a country that is not yet your own... a country that one feel is being occupied or oppressed by another national group, is however, not new to the people of Middle East. This is because, according to Choueiri (2000), Karsh (2006), Gocek (2002) and Dawisha (2002), the Middle East has experienced some waves of nationalism. The first being the 20th century nationalism, to which period nationalism serve as a driving force in the world affairs; because nationalism fuelled political conflicts around the globe from the Middle East to the rest. Their second experience, however, came at the end of World War II; a period at which Asia and African peoples demanded national self-determination leading to the rise of revolts against the European colonial masters. What drove these revolts against colonialism was the desire of the people to be ruled by member of their own national groups, rather than strangers of another race, religion or ethnicity. The third wave of nationalism experienced by the people of Middle East was what Hinnebusch (2003) identified as due to the collapse of the last major European Empires of USSR, Yugoslavia and Satellite States, to which some states of Middle East are directly or indirectly connected to.

However, agreeing that nationalism asserts a claim to territory on behalf of one national group that may be resisted by another group that believes it has an equal right to be there. A question being raised here is do the inhabitants of Middle East believe they are one people? Is what divided them not stronger than what brings them together? Are they in any way, people of the same nationality? Are the Arabs a nation? Can language and religion alone qualify them to project self as a nation or nationals of Middle East?

Critically examining the above raised questions in line to the view of Karsh (2002), that there is not and has never existed an Arab nation. And that what occurs is the clever play to harness popular support to the quest for regional mastery by successive Middle East dynasties, regimes and rulers alike. It is also obvious in this regard to argue that the goal of unifying all the Arab states at present may not only be a failure due to one, the level of penetration of the West in the region is unquantifiable; two, it seems that the whole issues had been politically motivated toward attaining a goal without considering other disadvantages. Following the fact that Arab nationalism had continued to be a proposition, to which the proponents and the propounded ideas are diluted by parochial concerns... making Arab nationalism to be in deep eclipse (Karsh, 2002).

On the other hand, according to Dawisha (2002) and Karsh (2006), if a nation is a group of people sharing such attributes as common descent, language, culture, tradition, common feelings, religion, common consciousness and history, then nationalism is the desire of such a group for self-determination in the specific territory that they consider to be their patrimony. But in the case of the people of Middle East, the only common denominator is the language and the religion, whereas in all other things they are divided and different, thereby informing that their crave for nationalism might be standing on falsehood or otherwise.

Sincerely looking at it from the point of view of falsehood, the supporting contention of Dawisha (2002) and Gocek (2003), which states inter alia that in nationalism, history is often falsified and even fabricated to serve a nationalist political agenda might be the case of those trying to forge Arab nationalism, which also explain its degree of weakness and wavering support of ideas. Then the questions to ascertain and or agreeing that Arab nations does not accept or recognize the divisions of whatever nature that is in their midst, to which it has been subjected to becomes contentious, especially, when truly there, was no strong Arab nationalism in those three stages mentioned earlier above. Against this prevailing contradictions, Pipes (1987), further argued that

since there is no Arab nation yet that the people of Middle East may have an intention to be one but that does not mean that it is already in existence; that the Arabs might have the intent of integrating into a much larger entity comprising all the Arab nations but it is still a proposed hope; that they hope to building a state that will eventually comprise all Arabic speaking nations never means that it has existed.

Querying the issues of intent and hope as displayed by the Arab nations, can one say that it might be due to the lack of unity and the force to drive home their intentions in the international system that informed the current ISIS offensive in bringing into being the expected Arab nationalism, because going by the word of Raufitab (2015), one of the primary goals of the Arabs and possibly Arab nationalism is the end of western influence in the Middle East, seen as a nemesis of Arab strength and the removal of those Arab government considered to be dependent upon western powers, to which the ISIS is presently tackling. The ISIS trying to re-asserting nationalistic agenda of the people might be the new drive for Arab nationalism. This is because nationalistic movement have an in-built tendency towards extremism and xenophobia toward self-righteousness on the one hand and demonizing the enemy on the other. And this is exactly what the ISIS seems to have stand for and equalling perpetuating since its emergent.

To stand on this observation that the ISIS might have existed to re-assert Arab nationalism following the crisis in the Middle East since 2011, by contrast, had shown that the Arab spring has also forced the western policy makers to pay more attention to Arab secular politics instead of the usual written off of secular political parties that might want to assert themselves. In the real sense the ISIS in trying to re-assert Arab nationalism has provoked anger and frustration throughout the Arab world owing to their manner of approach. The West on the other hand has acknowledged the rapid growth of Arab nationalist feeling among the Arab population; to which large segment of them saw the events as a valiant struggle against their imperialist outpost. The issue now is how can only Sunni project weep-up sentiment to attract Arab nationalism in a whole or could this struggle be said to have gone beyond Arab nationalism that is religiously camouflaging as a joint efforts in expelling the western imperialist and its allies from the Middle East?

The Emergent of Islamic States and the War in the Middle East: A Course or Re-Assertive Nationalism

The war in middle East as occasioned by the emergent of Islamic states of Iraq Sunni and al.Sham (ISIS), though, a violent problematic course surpassing all other violent groups has also come to be the central rallying point of all other Neo-militant groups opposed to both national and western powers influence in the region. This fast growing violent movement with its unprecedented strength had helped to raise questions of whether such actions are probably a course of war aimed at driving away the western exploiters, the occupants of middle East or a drive meant to re-assert the Middle East ideology of nationalism that had never been attained since the period of Eastern questions?

Although, on the other hand, if the course had been a complete Sunni – nationalism movement for the rallying of the Sunni nationals alone then, the action could be termed a Sunni agenda in the middle East but the movement being diluted with massive recruitment from the Arab – tribe and ethnic groups tends to portend danger for the Arab world and her relationship with outside world, particularly the West.

According to Adnan and Reese (2015), the ISIS is an anti-government group; initially, a Sunni insurgent group that existed after the fall of Saddam Hussein. The protest was against the decline and exclusion of the Sunni nationality from the Iraq government since 2009. But they became stronger and emerged after the fall of Mosul in June 2014 against the U.S backed government to the militant opposition.

Complimenting this assertion, Okereke (2015), revealed that the Sunni, immediately after the demise of Saddam Hussein felt marginalized and dominated by the Shia, Shite and Kurdish, thereby propping up the protest. The Sunni militant and later the Islamic states of Iraq Sunni and al sham were meant to carve out a separate caliphate. A course they can only achieve by camouflaging under religious canopy to aid universal Arab acceptance. The essence not only to re-assertive nationalism but to probably paint a bigger picture of how they hated the west and wants their culture, religion, consciousness, territories and values to be left alone to them by the western. Meaning that the actions are both war against the West and the reintegration of Arab- nationalism falsehood ideology, claimed to have been in existence all this years.

The terrorist activities in this process therefore, according to Hilal (1997), depend on two major factors: money which provides the budget of death; and gun, and explosives, which supply the weapons for inflicting death, to which also the fundamentalist threat are indeed real to both Middle Eastern and Western countries as seen in their havoc of unquestionable activities and the ability to disturb not just the peace of their countries but that of the world. It is evidence that one of the stakes in the ongoing battle in the Middle East is the idea of nationalizing of business firms and the direct challenging of the dominance of the western powers in the region. But what should also not be forgotten in a hurry is that in the days of cold war, the West (US) had also encouraged a distorted Arab – nationalism solely meant to checkmate and creating barrier to communism. Hence, if the same people (the Sunni) of the Middle East should engender a protest, leading to the emergent of ISIS and others as seen today, a Sunni project tainted toward Sunni – Arab nationalism meant to establish Sunni

hegemony, then, the West needs to have a rethink of when to delinking interests from a long time projects with implications. This is because the activities of the Islamic states of Iraq Sunni and al-Sham that are currently tormenting the Middle East and the World might be the revival of the old order, giving rise to ISIS against their once mentors and the rest.

Agreeing that it is both a course and re-assertive nationalism, even when there is no Arab nation, the view of Pipes (2015), that the level of ISIS global Jihad has made every pious Muslim a potential soldier of the caliphate suggests the admission of both a course and re-assertive nationalism as real. This is informed by the fact that the ISIS, a more formidable, not for planning and directing but for simply talking and writing. It is more evolving, and most threatened violent group in the world.

However, on what makes the ISIS thick, succeeding and acceptable compared to other Islamist fundamentalist groups – like the Al Qaeda, Pipes (2015), notes that the ISIS does not plan and direct attacks but takes advantage of its high profile to incite Muslims to turn against their non-Muslim neighbours, bad Arab leaders and allies of the imperialists. An instance that tallied with the Paris and Oklahoma city attacks among others. What is also Worrysome about the dangerous activities of ISIS according to Pipes (2015), Atran (2015), Okereke (2015) and Busari (2015), is the offers of spiritual guidance, selection of targets and inspiration. Pipes (2015), particularly adds that the ISIS model is very dangerous. It uses inspirational link rather than organizational make-up. It is not in the business of logistic, command and control. And when it claims credit, it claims so for inspiration and not for organization, meaning that the activities and actions of the group go with a nationalistic inspiration and possibly a terror attack to establishing its claims and objective. Thereof, stating the obvious that the ISIS approach is more effective with a high political impact on the general society which had also paved way for the group in Libya, Yemen, Iraq and Syria among others, in creating discontent, dissatisfaction, disillusioned and divided societies in the Middle East.

General Implications

The crises in the Middle East have exposed some problematic issues in the relationship and co-existence of the Arabs to themselves, their visitors and neighbours alike, and has also provoked some reasoning to suggest that both the West and the Arab states' leaders had not measured up in their responsibilities all this years, leading to the underlined hiccups that had crystalized into severe implications, especially on the impacts of the activities of the Islamist states of Iraq Sunni and Al Sham (ISIS) current aggressions and terrorist attacks.

The activities of the ISIS, whether in fighting to drive away the western powers from the Middle East or in trying to re-assert nationalism or reintegrates the Arabs may in many respect affects the entire region; since it is clear that her economy and policies are controlled from the outside by the western world. Chasing them away is like shooting self on the waist to either turn crippled - paralyzed and or remained invalid for life good only for charity recipient or otherwise.

The horror and havocs created so far in the Middle East by the terror aggression of the ISIS may increase the number of poverty rate, destitution, invalids, environment prone to infectious diseases and pandemic outbreaks among others. The idea of Arab nationalism toward common course might be to re-echo the ideals of nationalism but it wasn't the first time, therefore, the failure of the propagators' intention as shown by divided interests had proven to outweigh the common platform of language and religion that they relied on vis-à-vis the hocus-pocus paradigm of the situations.

The general implications of over militarization of the region may end up creating an unprecedented catastrophe to affecting the environment, political governance and huge social disequilibrium among others. The West allowing or adhering to the desires of the terrorist – aggressors might create untold hardship not only to the West and the Arab but to the world. Although, the issues raised by the aggressors like poverty, home grown democracy, unemployment, social decimation, economic dislocation and poverty of technology among others should be reconsidered while tackling the ISIS to submission. The agenda should equally include reorientation, rehabilitation and reintegration among others as absence of any may be more destructive than what is currently on.

In addition, the West should look inward in re-examining the factors that make Neo-democracy impracticable in the Middle East without imposition against what is obtainable in the West to avoid untold hardship on the people. The basic factors that breeds alienation, deprivation and alien to own course or environment as presently observed in the Middle East should be revisited as the willful abandonment might has its own problematic undertone on the society.

Conclusion

The present events in the Middle East, to which the activities of the ISIS terrorism had imposed a great threat not only to the region but to the global society as opposed to the peaceful settlement of crisis in the international system must be nipped on the board at once. However, the categorization of the ISIS course in Middle East as to whether it is accepted as a course of war against the enemy and or as a ploy to re-asserting the incoherent and

distorted Pan-Arabism nationalism that is in many respect used to brainwash the weak, still left much to be desired as most events at different periods tends to be hinged on religion and faith.

Beside, religion and faith on the other hand, used to weep up sentiment and probably to promote religious radicalization and violence in Islam while talking about nationalism as a symbol of struggle is contradicting. Based on the fact that the two above are not the only ingredient propelling nationalism. The re-asserting of nationalism can only be possible when there is one nation-state with one ideal, one people and one desire. And not as obtainable in the Arab projections where it is only when they desire something that they adopt religion as a platform to prosecuting such course. This is simply saying that misinformation and misgivings might be the falsehood relying on in recruiting followers of ISIS through spiritual inspirations.

Meanwhile, exception should also be drawn that the death of Saddam Hussein and the marginalization of the Sunni ethnic groups in Iraq from the scheme of things should not be a pivot to rallying and destabilizing of the entire region, after all when the Sunni held sway to power in Iraq for years they never thought it wise to carve-out a separate caliphate for themselves and neither do other ethnic groups use spiritual inspiration to divide the region while creating a deep seated enmity with its neighbours. The people and the state should not allow themselves to be used in destroying their own people, properties and wealth.

Although, it is true according to Suro & Phillips (1996), that terrorism is a cancer that has plagued the Middle East but the course should be separated. As its acceptance is now metastasizing into new and more deadly form that pose grave challenges to the western powers and the world. Middle eastern terrorists like ISIS and Al Qaeda among others that are now striking inside and outside their home region, boldly attacking high profile targets, killing in a more indiscriminate manner among others should not in any way be seen as a course of self-determination neither do their intentions and human slaughters a propelling force for chanting up nationalism ideals. For terrorism is an outrageous attack carried out either by individual, groups or states against the human being (Al-Mulkarramah, 2001). It is barbaric and destructive. It has no place in religious circle and can never be accepted as a course of faith.

Sequel to this, there should be a profound global discourse separating religion from Islamic radicalism, terrorism and religious violence in whatever form, especially now that terrorism is a transnational problems, no longer contained within the borders – or the jurisdiction of a single state. Another important issue is that the western government should do better than entrusting their national interests and foreign policy goals in the region to incoherent sequences of statements spurred by emotional responses to evolving events that they have no control over and are hardly responsible for. Instead, they should clearly define their national interest, understand how best to promote them, especially in foreign land and balance them with a long term commitment that might be fair to all concerned, vis-à-vis the corresponding interest of the host states, like in the present case in the Middle East that is pinged on long exploitation, denial, mortgaged freedom and over shadowing imperialist clutches.

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